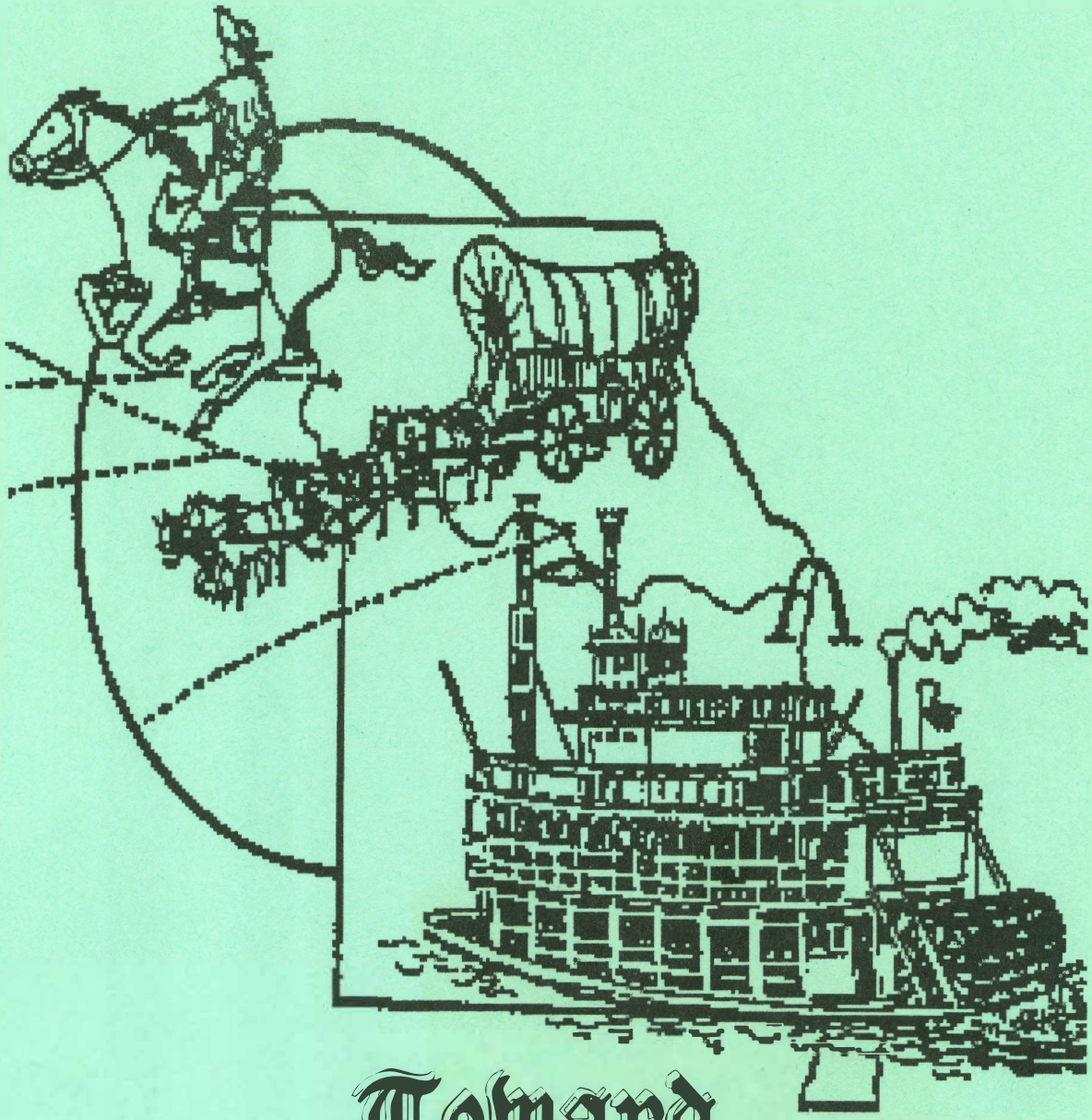

Toward The Setting Sun

2nd Series, Vol. 1, No. 1 Fall, 2002

TOWARD THE SETTING SUN

The Historical Journal of the Missouri Conference

The United Methodist Church

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Introduction

Welcome to this first edition of "Toward the Setting Sun," Second Series. The first series began in the fall of 1982, a part of Missouri Methodism's preparation for the Bicentennial celebration of American Methodism in 1984, and ended with the fall issue in 1989. By that time the editor (myself) was living and working in Nashville, Tennessee, and was not able to keep up with the demands of both work there and securing articles for the journal from persons in Missouri. So it has been 13 years since we have seen a new issue of this journal. During that time I have semi-retired and moved back to Missouri, renewed my interest and enthusiasm for the journal, and found a ready response from the two Commissions on Archives and History.

Our title, "Toward the Setting Sun," perpetuates one of the most wonderful legends of Missouri Methodism. The legend is that, when the General Conference of 1816 defined the boundaries of the newly-formed Missouri Conference, the western boundary was defined as "the farthest cabin toward the setting sun." Unfortunately, we have never been able to find those words in the minutes of the General Conference. The western boundary was left undefined by the General Conference, so the pioneers of Missouri Methodism found it easy to take "the farthest cabin toward the setting sun" as both an informal boundary and an evangelistic calling. Certainly, our pioneer fore-fathers and –mothers had a passion for souls. They were eager to reach every settler, every Native American, every passer-by for Jesus Christ. And, not incidentally, for the Methodist Episcopal Church.

As we begin our second series of "Toward the Setting Sun," our goals are slightly less ambitious. We want to record and share our heritage, in any many different ways as we can. We do want to offer up our past as a model for mission and ministry in the present and future, but our primary goal is to awaken in Missouri United Methodists a renewed awareness of, and pride in, our heritage as a people of God.

In this issue, Jessica Milner has given us a wonderful "kick-off" article, reviewing the tragic split in Episcopal Methodism in 1844. This article was Jessica's senior thesis at Central Methodist College and we can state proudly that she is a credit to her alma mater. My own article, "More Thoughts on John Clark," is a reflection on another recurring Missouri legend. I have always dismissed the John Clark stories as having no basis in history, but some recent reading suggests that, at the time of Clark's ministry, the political and economic situation in Upper Louisiana was such that it could at least have been possible. "Letters from Missionaries" is a presentation of some fascinating letters from at Methodist missionary in Cuba at the time of the takeover by the Castro regime. Finally, "Historical Notes of Interest" puts us in touch with some

important events, persons, and institutions about which we do not (at least, at this time) have enough material for a complete article. We hope many of you will want to share with us similar notes about Methodist history in your area.

This first issue is briefer than we had hoped, for several reasons. Be assured that future issues will have far more material in them. Our second issue, in the spring of 2003, will be a special on Missouri United Methodism in Mozambique. Not all history is ancient! In that issue, Larry Williams will review the history of our involvement with Mozambique as an episcopal area; Carol Kreamer's article will bring us up-to-date on the present situation in Mozambique and what our ministry there looks like. Bishop Shearer is preparing an article on how our relationship with Mozambique has enriched us, and Bishop Machado is doing a similar article on how our relationship has enriched Mozambique. Finally, we will have an article written by youth who were in the choir that accompanied Bishop Shearer to Mozambique in the summer of 2002.

The third issue, scheduled for the fall of 2003, will focus on Jacob Lanius. For that issue, Cleo Kottwitz (who some Missourians think *is* Jacob Lanius) will share the script for his presentation of Jacob. We will also include a selection of letters written to Jacob Lanius (he didn't make copies of his own letters), with comments on how they reflect major issues and events of his day.

We look forward to hearing from anyone who would like to submit or suggest an article for the journal. You'll find some guidelines and contact information in "If You'd Like to Write for 'Toward the Setting Sun'," at the end of this issue.

John O. Gooch
Editor

The Tragic Split in Episcopal Methodism, 1844

Jessica Milner

Abstract

Missouri's application for statehood in 1819 set off intense debates over slavery. Almost two decades latter in 1844, slavery was still a contentious issue in the state. The disagreements had not gotten any easier over the years. Slavery was also the motive force behind the split of the Methodist Episcopal Church in 1844. Missouri was greatly affected by this division. The Missouri Annual Conference voted to align with the Methodist Episcopal Church, South, which left many Missourians without a church home. As a result the Methodist Episcopal Church in Missouri grew to rival the Methodist Episcopal Church, South. When the Civil War finally erupted, the split among the Methodists widened and inter-denominational conflicts intensified. Many Methodist ministers lost their lives as a result of sectional violence. The Methodist Episcopal Church in Missouri grew in Missouri only to cause hardships for the Methodist Episcopal Church, South.

Introduction

The Missouri Methodist Episcopal Church experienced substantial challenges to its institutional stability in the era of sectionalism. Sectionalism, according to Jefferson Davis, started with two crises and then emerged as a long-term feature of the American political landscape. The first crisis came in 1820 with the debates over the Missouri Territory. The second one concerned the annexation of Texas into the United States in 1844. By the end of the Mexican-American War sectionalism was an enduring feature of the American political landscape and could no longer be suppressed (Davis 1881, 66).

Many of the challenges of managing sectionalist tensions related to growing factionalism within the Methodist Episcopal Church. Eventually sectionalist tensions led to a break in the church over the issue of slavery. This split resulted in the creation of the Methodist Episcopal Church (MEC), and Methodist Episcopal Church, South (MEC, So). The latter denomination was pro-slavery. The split

proved significant for Methodists in Missouri. The issue of slavery had always been a hot topic for Missouri even before statehood. Missouri was already split by factions, and the split within the MEC only strengthened these divisions. When the Civil War broke out the two Methodist denominations experienced further conflict. By the end of the war many Missouri Methodist ministers had become martyrs for their faith.

To understand this time period for Missouri Methodists one must first explore the political debate in Missouri over the issue of slavery, which had helped to produce the Missouri Compromise of 1820. Some of the events that took place in 1844 in the United States played an important role in the lives and feelings of many people. Next we will look at the stance of the Methodist Episcopal Church regarding slavery. The Methodist Episcopal Church debated slavery at its General Conference in 1844, and this great debate produced important consequences for Missouri Methodists. We will examine how all of these events helped shape the development of Methodism in Missouri through the end of the Civil War and beyond.

Becoming a State

When Thomas Jefferson purchased the Louisiana Territory from the French in 1803 slavery was already a part of the territory's culture. At this time there was a Jeffersonian attitude in the United States of disliking slavery, but by 1819 the attitude had changed to pro-slavery (Winter 1949, 2).

When Missouri applied to become a state the issue of slavery once again became a highly debated topic. Alabama and Missouri applied for statehood during the 1818-1819 congressional session. Alabama would be allowed into the Union with the option of declaring whether or not it would be a slave state (Carr 1896, 140). In December of 1819 Alabama was admitted into the Union as a slave state (Carr 1896, 141). That left Missouri's application.

There were many issues surrounding the Missouri territory becoming a state. One important issue at this time was the question of Missouri as a slave state. As a result of the slave debates the

question became whether or not congress had the right to abolish slavery in a territory where it already existed legally (Carr 1896, 143). According to Lucius Carr in his 1896 book on Missouri history:

> ...an attempt of one branch of Congress to force her [Missouri] people to do away with slavery as a *sine qua non* of admission into the Union was, as was afterwards affirmed by the Supreme Court, a stretch of power not warranted by the Constitution and therefore illegal (144).

Congressman James Talmage of New York was responsible for writing legislation that would abolish slavery in Missouri before the territory could become a state. The Talmage Amendment to the Missouri Enabling Act sought to prohibit the introduction of slaves in Missouri, and all children of slaves would become free at the age of 25. This was done to try to upset the balance between free and slave states in the Union (Meyer 1982, 150). Talmage was able to get his legislation through the House of Representatives but the bill was rejected in the Senate (Carr 1896, 145).

It was the next congressional session before the Missouri statehood issue was decided. By the time Congress convened in December 1819 Maine had also submitted an application to become a state. The Senate thought it would be best in the House of Representatives to include the admission of Missouri and Maine on the same bill. The idea was that both would get in or neither would get in; and the House took the advice (Carr 1896, 145). Putting the two territories on the same bill was not the end of the slave debate for Missouri. A series of measures was passed that would be known as the Missouri Compromise (Carr 1896, 146). The Compromise may be simplified to Missouri's admission to the Union as a slave state and Maine's entry as a free state.

To become a state the Missouri Territory had to write and submit a state constitution. In 1820 delegates from across the territory met to draft a constitution for Missouri. The delegates that were selected for this task were mostly pro-slavery. After the constitution was written it did not go to a vote of the people before going into effect. Immediately the territorial government was disbanded. Officials were elected soon after to represent Missouri on the national level, even though statehood would not go through until 1821 (Carr 1896, 150-151). Missouri officially became a state on August 10, 1821 (Meyer 1982, 150).

The debates that preceded the entrance of Missouri into the Union were attempts to abolish slavery in the territory. This was the first time that the northern representatives would try to limit the southern representatives' power by denying admission to a slave state (Carr 1896, 146). In reflection on these times John Quincy Adams would admit that:

> "Louisiana was purchased as a country wherein slavery was established law of the land. As congress have not the power in time of peace to abolish slavery... therefore, comes, and had the right to come, into the union with her slaves and her laws." (Carr 1896, 144).

Missouri was admitted into the union as a slave state in 1821, while Maine would come in as a free state. At the time statehood was granted Methodists and Baptists were the most active denominations in the state (McCandless 1972, 206).

From the time the first settlers came to Missouri there were struggles with the issue of slavery and the politics of slavery permeated every part of daily life here, including religion. There were several key times in Missouri history when the slave issue became prevalent, the first one being in the 1820's when statehood was applied for, 1844 and the Methodist split, and the time just preceding the Civil War. The slave issue was not to be resolved in Missouri until the Thirteenth Amendment finally abolished the institution nationally.

The United States in 1844

The year 1844 was an important one for Missouri Methodism; several key events took place which give us a feel for the state of the country. A key development in communication was S. F. B. Morse's telegraph, which was first operated between Baltimore and Washington, D.C. in that year (Bernard 1979, 292-293).

A key issue in the 1844 elections was the annexation of Texas. The Democratic candidate James K. Polk supported the idea of a quick annexation of Texas, an idea that was popular with the south, while Henry Clay (the Whig candidate) wanted a slower annexation, which appealed to the northern abolitionists. Shortly after Polk was elected to office a proposal for the annexation of Texas was drawn

up, but it was not passed until the next year (Franz 1976, 85-86). Texas was accepted into the Union in 1845.

A Presidential election was held in 1844. This race was one of the closest in history. Henry Clay, a Whig, ran against James K. Polk, a Democrat, and James Birney, the Liberty party candidate. The third-party candidate caused the Whig party to lose votes in New York State; this cost them the election. This was one of the rare occasions where a President would not win the popular vote and still be elected; Polk would also lose his home state of Tennessee (Bergeron 1987, 13-20).

Eighteen hundred and forty four was a tough year on the religious front in the United States. Both the Methodists and Mormons faced adversity within their denominations. Joseph Smith, the founder and leader of Mormonism, and his brother Hyrum Smith were killed. The two were jailed on June 4, 1844 in Carthage, Illinois when a mob broke into the jail and killed them (Eliade 1987, 365).

The Presidential race, the failure to annex Texas into the United States, the death of Joseph Smith, along with communication improvements helped sectionalism grow. The Methodist Church became more sectionalized at the 1844 General Conference. In most of the country these feelings of sectionalism were short lived, but for many other regions it would weigh heavy on their hearts.

Methodism and the 1844 General Conference

The 1844 General Conference of the MEC was affected by feelings of sectionalism. To fully understand the events that took place a brief history of the church and the structure of the MEC is needed.

John Wesley, the founder of Methodism, had moral convictions against slavery. When Methodism was formally founded it was intended to provide the former British colonists a place to worship. Wesley made a point to say that slavery would be a prohibited institution within the church. The first *Discipline* of the Methodist Episcopal Church was written in 1784 and stated that members of the church could not own slaves. A large number of the first Methodists were from the South, and so within a year the rule that banned slavery was withdrawn from the *Discipline* of 1785 (Winter 1949, 1-3).

The *Discipline* established the lawmaking body of the church as its General Conference. The General Conference, since 1812, has met "every four years" starting with the first week in May. General Conferences can be held closer together if all the Annual Conferences agree to hold one. The General Conference consists of one member for every twenty-one members of the Annual Conference. A general superintendent (usually a bishop) presides over the conference. If there is not one then a president "pro tem" is chosen. This body makes the rules and regulations for the church with only a few restrictions. They cannot change the *Articles of Religion* or change the system of government to get rid of the rule of episcopacy (*Doctrines and Discipline 1840, 20-22*).

Annual conferences were held yearly by traveling preachers in full connection to the Annual Conference. Those to be received in full connection to the Annual Conference attended. The bishop that presided over the conference was to set the dates of the next Annual Conference at the end of the one in session. The Annual Conference must meet for at least a week. Election and ordination of deacons and elders takes place at this time. About twenty questions are asked at the conference, such as who has withdrawn from the ministry and who has died, as well as who has been admitted on trial (a probationary period of about two years before a minister could apply for a license). The conference also gave ministers their appointments for the next year (*Doctrines and Discipline* 1840, 23-26).

The General Conference elected Bishops, who to be fully ordained must have the laying on of hands by at least one other bishop and two elders. The duties of the bishop include presiding over the Annual conference, appointing preachers and assisting the editions of the *Christian Advocates* and *Journals*, decide questions of church law and unite two or more circuits. The General conference may expel a bishop for misconduct. If a bishop is accused of misconduct three traveling elders will examine him. If he is found guilty then six more deacons or elders from the area in which the crime is said to have been committed will form a committee to try the bishop. It requires a two-thirds majority to remove the bishop from his duties until the next General Conference, where there will be further trial (*Doctrines and Discipline* 1840, 29-29).

The 1844 General Conference

The 1844 General Conference of the Methodist Episcopal Church was held in New York City (*Journal* 1844, 1). The meeting began in May and lasted more than a month. As members of the Conference began to gather everyone could tell this would not be an easy conference, due to disciplinary questions concerning two Bishops (Andrews and Harding) and their relationship to slavery. The main focus of the conference would turn out to be slavery, and it would end up splitting the church.

Shortly after the conference opened on May 1, 1844 J. A. Collins moved for the appointment of a committee on slavery. Collins called for the committee to be composed of one member from each annual conference (MEC 1844, 13). This committee would serve an important role in the upcoming debates surrounding Bishop Harding and Bishop Andrews. Each bishop would be tried separately. The trials were to determine if there really had been misconduct, but the real issue turned out to be the definition of slave owning as misconduct.

The first bishop to come to trial at the General Conference was Francis A. Harding of the Baltimore Conference (MEC 1844, 29). Harding had been suspended from the conference because he had refused to release his slaves. Harding had obtained the slaves through marriage, his wife, in turn gained possession of them after her first husband had passed away. Even if Harding wanted to free the slaves he could not. Under Maryland law his wife owned the slaves and she would have to release them from servitude, not Harding (Norwood 1923, 60-61). The debate over Harding's slaves was an important issue in its own right, but served as a distraction for the larger controversy surrounding Bishop Andrews.

It was revealed at an episcopacy committee meeting that Bishop John O. Andrews, of Georgia, owned a male and a female slave. They were slaves left to Bishop Andrews by his first wife. Later, when Andrews remarried, his new bride was a slave owner. Mrs. Andrews had gotten her slaves when her first husband passed away and left them to her (Norwood 1923, 69). After the facts were fully revealed there were several opinions as to how to proceed concerning the bishop. The Northern delegates wanted Andrews to resign, they were of the opinion that "he was an officer of the conference and therefore amenable to it in every respect". They also felt that the general phrase "improper conduct" found in the

Book of Discipline gave basis for action (Norwood 1923, 74). The southern delegates' position was that "Once a bishop, always a bishop." They also felt the Andrew had not violated any rule of the Book of Discipline (Norwood 1923, 74).

Frank C. Tucker outlines six issues that were brought forth concerning Bishop Andrews in the book *The Methodist Church in Missouri.* The first issue was that he owned no slaves before he was elected bishop. Second, he was never directly involved in the slave trade, never buying or selling a slave. Third, he offered the slaves the opportunity to travel and live in Liberia when they came of age. Fourth, he drew up a deed, which gave ownership of the slaves to his wife, from whom he had acquired the slaves. Fifth, he could move to a free state, instead of staying in Georgia. Finally, he did not feel that owning slaves was a sin (Tucker 1966, 100).

Bishop Andrews was under pressure from the northern delegates to resign his position as bishop. Andrews decided to resign, but before he did so he shared this decision with other Southern delegates to get their opinions on the matter. They urged him not to resign for fear that many of the southern churches would leave the MEC. As a result Andrews changed his mind and decided not to resign (Norwood 1923, 67-8).

There was no easy solution; any decision that was made could cause a split in the MEC. Most delegates at the time wanted to preserve the unity of the MEC, but that proved to be impossible. It was decided that a vote was needed on whether or not Bishop Andrews should desist from the office of Bishop for as long as he owned slaves.

Ultimately of the 180 votes that were cast, 111 were to ban him from carrying out the work of a bishop and 69 supported his continuation. Of the 111 yes votes 110 were from free state delegates. Of the votes against, 52 came from slave state delegates (Norwood 1923, 80). Andrews was directed to cease all duties of Bishop until he had rid himself of the sin of slavery. Slavery had torn the MEC apart.

There were still issues surrounding slavery in the MEC that needed to be dealt with. The issues are: 1) the relationship of the bishop to the conference; 2) the interpretation of the *Book of Discipline;* 3) the nature of the constitutional effect of the rules about slavery (Norwood 1923, 73). There were two

main opinions of the legality of slavery in the church. The North felt that there should be legislation to "extirpate slavery form the church and nation." The south felt the slavery was "evil and deplored its existence, but felt that it was not a subject for church legislation (Winter 1949, 4)." Moderates would try to use patience to solve the slave debate in the church, but this would prove to be an impossible task (Tucker 1966, 98). A committee was formed to see what could be done to salvage the church and prevent a permanent split over slavery.

During the debates Bishop Waugh proposed that the issue of slavery be postponed until the 1848 General Conference. Waugh was a member of the episcopacy committee and did this on their behalf. The committee felt that a decision could permanently ruin the harmony of the church (Norwood 1923, 75). There were two votes to postpone the slave debates. The second vote was 95 for and 84 against postponing the debates (Norwood 1923, 79).

A committee was formed to determine the fate of the MEC and they felt it was in the best interest of all parties involved that a constitutional and friendly division of the church be made (Tucker 1966, 100). As s precautionary measure the conference had formed a committee after the Harding debates. The committee was now directed to come up with a plan of division that would be workable for both sides. After a plan was reached the committee prayed and fasted (Norwood 1923, 83). The only thing that united the MEC at this time was that unity could no longer be an option for the 60-year-old church. On June 3, 1844 Dr. Capers made a motion that would permanently separate the MEC. There would be two general conferences, divided along a line separating the free and slave states (Norwood 1923, 83). In the end there would be twelve sections to the resolutions that Dr. Capers presented, the document would become known as the *Plan of Separation* (Norwood 1923,83). Besides setting up two separate general conferences all stations (similar to circuits), societies and conferences would vote to join one side or the other. The power of choice was only for the border area (Norwood 1923, 128; Tucker 1966, 113). When the *Plan of Separation* reached the conference floor it passed with ease the very same day (Norwood 1923, 87).

The division was formalized and everyone seemed content with the plan. However when persons started to return to their home conferences many started to speak out against the division, and some even feared that it was against the *Book of Discipline* (Norwood 1923, 104-105, 107). There were many disputes over which branch of Methodism individual churches and members should be affiliated with in areas along the Mason-Dixon Line. Some of these disputes resulted in violence primarily in 5 geographic regions; Eastern Virginia (Chesapeake Bay area); Western Virginia; the St. Louis area, Cincinnati, Ohio; and Maysville, Kentucky (Norwood 1923, 132).

The Split in Missouri

Even before the 1844 General Conference there had been tension over the issue of slavery among Missouri Methodists. Jacob Lanuis, a Missouri Methodist circuit rider, wrote in his diary that at the 1837 Missouri Annual Conference there was a growing feeling of sectionalism (Winter 1949, 3). The same feeling was true of the 1839 Missouri Annual Conference, only that conference met that year to face the issues between north and south (Tucker 1966, 102).

The 1845 Missouri Annual Conference of the MEC was held in Columbia, Missouri. Thomas A. Morris opened the conference and Bishop Soule presided. The *Plan of Separation* was laid before the delegates, and it would be debated for the next six days (Tucker 1966, 104-105). Unity was what most of the delegates to the conference wanted, Bishop Soule wanted, and no factions to be set up in the state (Tucker 1966, 112: Winter 1949, 7). There was a minority of delegates that felt that the Missouri Church should remain with the northern church regardless of Missouri's southern culture. Among the vocal minority were James M. Jamison, Andrew Monroe, and Moses U. Payne (connected with Howard-Payne College) of Rocheport. Of these men Jamison was the most vocal of the group (Tucker 1966, 108-109). Jamison made such a strong case for remaining with the MEC that several members of the conference were inspired to speak out about both sides (Western Christian Advocate October 31, 1845).

This show of support for the MEC made it necessary to decide the issue of separation by a vote. Before the vote was called Bishop Soule assured the conference delegates that no minority Methodist

denomination would be recognized by the bishops of the MEC (Western Christian Advocate October 31, 1845). A vote was called and it was 86 for joining the MEC, So and 14 against the move (Tucker 1966, 113; McCandless 1972, 209). One voting member of the conference, T. W. Chandler, notes that he felt

> "...that I regarded the south as a secession; and though the south proper might be possibly justified upon the ground of necessity, I did not believe that Missouri could be justified upon that ground; and for that reason I could not act with them." (Western Christian Advocate October 31, 1845).

The Missouri Annual Conference broke with the MEC and joined their brothers in the south to help establish the MEC, So. There was a vocal minority that wanted the MEC in Missouri to stay with the MEC. At first this group would be attached to the Illinois Conference but they would quickly grow to become a dominant religion and get their own conference within ten years of the break (Anderson 1935, 20). The German Methodist Church remained with the MEC, however the split in the church did little to affect them since they were already strong abolitionists. The reason that the ministers who wished to remain in the MEC were not attached to the German MEC was due to the language barrier; the German MEC would continue to hold services in German until the 1920's. Some of the smallest towns in the state would be home two Methodist Congregations, the MEC to serve the abolitionist and the MEC, So for the slaveholders – but not until well after the war.

The MEC was not to hold services in Missouri after the formal split in 1845, but many MEC ministers held strong ties to the state for one reason or another. It would be a slow start but the MEC would grow from less than a dozen churches to over a hundred before the Civil War. There would be no annual conferences held for the MEC in Missouri for three years after the 1845 Missouri Annual Conference, the 1848 Illinois Annual Conference met with what was left of the Missouri Annual Conference of the MEC for reorganization (Anderson 1935, 20).

The Methodist Episcopal Church in Missouri

If the average church member favored the MEC after the 1845 split in Missouri there were few options for them. There were four things that the average church member could do. The first was to go along with the majority of the people and join the MEC, So. Secondly, you could quit attending church all together. Third, you could withdraw your membership, allow it to lapse or join a congregation of a different denomination. Or you could go with the last choice and speak out against the MEC, So in Missouri (Tucker 1966, 115).

Many churches called for a vote of the members shortly after the Missouri Annual Conference to determine which denomination the church would adhere to. There are only a few records of these votes still in existence. One of the circuits that did vote was Cape Girardeau. They voted on January 27, 1845, and it was resolved that the General conference acted in good faith by asking Bishop Andrews to desist from the office of Bishop until he disposed of his slave property (Winter 1949, 8). The circuit also resolved that the General Conference had no right to organize a new church and transfer membership to that church (James October 3, 1844, 2). It was noted in the *Missouri Statesman* that it seemed odd that a charge that far south would vote to adhere to the MEC (October 3, 1844, 3). Other churches that voted were McKendree Chapel, Hannibal, Lagrange, Fourth Street in St. Louis (voted twice), and Steelville (their vote would be disregarded, because they were not on the boundary with a northern conference) (Tucker 1966, 111-115). The *Nashville Christian Advocate* included news from St. Louis area in the November 13, 1946 issue, an area in which it indicated the northern brethren were trying to build up the MEC in St. Louis. At that time the Illinois Conference did not want to deal with them so there was not an officially appointed minister to that area (*Nashville Christian Advocate* November 13, 1846).

Linn County, in north-central Missouri, has a long history of Methodism. When the church in Missouri split in 1845 the county sided with the south, but rival churches sprang up in most of the towns

throughout the county. Linneus, the county seat, would start the pattern of having only one MEC, So church, then a rival church would be set up. The MEC was a dying denomination when they were established in the county, so it would be no surprise when the churches united in 1939 the MEC buildings would close their doors forever (Trullinger 1994, 17-19).

After the split in the Methodist Episcopal Church in Missouri the country and the state became more sectionalized. As this sectionalism grew the country started to split along state lines. Tensions would grow and eventually escalated with the Civil War when shots were fired at Fort Sumter in April 1861. Missouri would once again be split over slavery; both the Union and Confederacy wanted to have Missouri go one way or the other in order to give one side or the other a strong footing on the Mississippi River, but Missouri did not secede.

Missouri MEC Minister Biographies

There were five men who were influential in getting the MEC re-established in Missouri: Joseph Tabor, Anthony Bewley, Nelson Henry, William Sellers and James Jamison. Joseph Tabor helped get the Ebenezer MEC in St. Louis started, which was where the first Annual Conference of the Missouri-Arkansas Annual Conference was held in 1845 (Tucker 1966, 120). Just after the national split in 1844 Tabor wrote a letter trying to appeal to members of the MEC, which was published in the *Western Christian Advocate* urging them not to split the state of Missouri (Appendix A). There is little other information to be had on Tabor: it is likely that he was formally transferred to the Illinois Conference or elsewhere.

Anthony Bewley started his ministry in 1820 in the Holston Conference; he left the church in 1834. In the meantime he married Jane Winton and moved to Missouri with her family in 1837. He would rejoin the ministry in 1843 with the Missouri Conference (Woodard 1893, 207). Bewley was the minister at Sarcoxie, MO at the time of the split in 1844. In December of 1845 he called ministers together from southwest Missouri and northern Arkansas with the interest of restoring the MEC to that area of Missouri. The area was pro-slavery, so the actions of the MEC were condemned and the meeting ended in failure. Bewley is considered to be the first martyred Missouri Methodist even though he had

left the Missouri Annual Conference and joined a conference in Texas. He was accused of encouraging an insurrection among the Negroes. He was arrested, tried, proven guilty and hung by a mob in Fort Worth, Texas. The whole event took place primarily because of his abolitionist views (Tucker 1966, 119-120; Woodard 1893, 208).

Nelson Henry was born in Massachusetts in 1803 and moved west to Ohio with his family in 1817; he joined the MEC three years latter. It would be in 1831 that Henry would join the ministry. He would be transferred to the Missouri Conference with three of his colleagues (Baker 1906, 435). Henry was the minister of the Cape Girardeau circuit (Cape Girardeau, McKendree Chapel, and Bloomfield). Most of the circuit voted to go along with the Missouri Annual Conference and join the MEC, So, but Henry refused to let his churches join. In the end the churches would split and a mission apportionment was sent to the area by the St. Louis Conference of the MEC, So (Tucker 1966, 119). He would die in Missouri in 1853 (Baker 1906,435).

William Sellers was an abolitionist preacher who was kicked out of Marion County because he had assisted slaves in escaping. The Hannibal Quarterly Conference (Marion County) would later condemn the Underground Railroad. Sellers would serve his country as a chaplain for the Union Army. He was also 'tarred and feathered' and never fully recovered from the event and died in 1889 (Anderson 1935, 21; Stevens 1911, 32).

James Jamison was a delegate to the Missouri Annual Conference in 1844. He was vocal in letting the 1845 Missouri Annual Conference know his views on Missouri going with the MEC, So. His name disappears from the Missouri Annual Conference records after 1845. At the time W. S. Woodard published his book Annals of Missouri Methodism in 1893 Jamison was still alive living in the state of California (98).

In part because of the efforts of these men and of others the MEC grew in Missouri. In 1850 there were five districts and thirty-five preachers attached to the MEC (Tucker 1966, 121). With the number of MEC ministers growing in the state there was no doubt that accusations that these ministers were spreading word of slaves taking freedom into their own hands from the pulpit. However, A.

McAlister, a minister from St. Charles County, denied that Methodist ministers were calling for slaves to rise up and claim their liberty (Winter 1949, 2).

Civil War in Missouri Methodism

The Civil War in the United States was a challenging time for many families as well as the Missouri Methodist Church. The church would be brought down to her knees on both sides because of the war. Both the Union and the Confederacy would use the Methodist denomination to the advantage that they desired. Many of the churches would be seized by troops passing through the area, and ministers would lose their lives depending on which Methodist Church they attached themselves to.

Church seizures left people without a place to worship and in many cases scared to attend services when they could be held. After 1863 many church seizures were legitimized by the Union forces under the Stanton-Ames Order (Appendix B), which placed MEC, So churches under the control of Bishop Ames, a bishop of the MEC (Leftwich 1870, 254).

A new church building was particularly inviting to many ministers and members of the MEC. In 1862 the MEC, So in Lexington just completed their new building when the MEC tried to lay claim to the building, just before the end of the war. The MEC filed suit for the title to the land the church was on. However, it was quickly proved with the *Plan of Separation* and the actions of the Missouri and St. Louis conferences of the MEC in 1845 that the MEC had no claim to that property (Leftwich 1870, 239-240).

Just because the war ended in 1865, it did not mean that church seizures would end. Boonville would be a town that would have trouble with church seizures under the order within a year of the end of the Civil War. The town is centrally located in the state and had good means of transportation at the time. When the church split the Methodist Church went with the MEC, So and there was little effort to establish an MEC before the war. After the war the MEC started to become established in the city. The newly appointed minister to the MEC, So was met outside the church by the MEC preacher demanding the key to the building in the spring of 1866. This was done under the pretense of a Cooper County court order.

After dark, with the help of a few skilled men the locks were changed and the church members reclaimed the church for the Lord. The next Sunday the Presbyterians offered their building for use by the MEC, So. As an effect of the seizure of the church by the MEC attendance doubled. The proper papers were filed by the MEC, So to regain their building in a proper and peaceful manner. In the end the church was given back to the MEC, So by way of a court order (Leftwich 1870, 231-240).

Ministers were not exempt from the horrors of war. Methodist ministers and persons of high stature in the Methodist Church were in particular danger. One Mr. Lewis of Glasgow who gave his home for Lewis College, a MEC, So school, later Pritchett College, was tortured for his affiliation. A revolver was placed in his waistband and a shot fired down his leg into the floor. Later he was taken to the river without enough clothing on where he nearly froze (Anderson 1935, 21).

Edwin Roberson was a minister who would die for his faith. Roberson was born in Tennessee on December 7, 1810 and came to Missouri in 1831 and he was licensed to preach in 1837. In 1864 he lived just south of Fayette, Missouri. While on his way to Chillicothe, Missouri Roberson was stopped by Union troops in Old Chariton, Missouri (near Glasgow). Roberson was asked if he was a southern Methodist minister and he said he that he was a MEC, So minister. Answering yes to the question was the downfall for him; four shots were fired into his head and chest. The day of his death occurred November 26, 1864 (Woodard 1893, 150).

Some ministers of the day were lucky and were cautioned that instances of torture would be the penalty for certain acts of faith. J.W. Scott, a converted Canadian pugilist, was serving the Rothville Circuit when there was a plot against his life. Scott got word that he was not to preach at one of the schoolhouses on his circuit or he would lose his life. He showed up to preach at the schoolhouse anyway and no harm was done to Scott. One of the most interesting cases of this type involved Dr. N. Shumate. He was to be taken for a rail ride after his morning prayer. When Shumate got wind of this he simply omitted the prayer and went about the day as normal (Anderson 1935, 21).

The war and early reconstruction took a toll on Missouri and the Methodist Churches here. Men died for what they believed and as a consequence everyone had to struggle to make a fresh start. The end

of the war did not bring an instant reunification of the MEC. That would be over a half century later in 1939, and required reconciliation of major doctrinal differences. What resulted was fairly peaceful period in Methodist church history from the 1870's to the present.

Conclusion

The Methodist Episcopal Church debated slavery at the General Conference in 1844, and this great debate produced important consequences for Missouri Methodists. Missouri Methodism was thrown into religious turmoil with the split. The 1845 Missouri Annual Conference left a minority of ministers without an Annual Conference when the conference voted to join the Methodist Episcopal Church, South. Against all odds the Methodist Episcopal Church was able to get a foothold in the state and even thrive in some areas. For example the MEC maintained a college in Missouri until the 1920's, called Missouri Wesleyan.

The years after the split in the MEC proved to be an interesting time for Methodists in general. Civil War broke out in 1861 and one of the consequences of the war was that Methodist Churches became the subject of many seizures by the opposing side. Methodist ministers would lose their lives, while others would be tortured during this time period. Churches would be seized for various reasons including under the Stanton-Ames Order.

The above events show the trials and tribulations faced by Methodists in Missouri after the 1844 split. The factions set up by the split resulted in unique tensions in Missouri that were not prevalent in most areas of the country. By the time the Civil War started the two sides were solidly against each other and as a result Missouri was one of the bloodiest states when it came to Methodists fighting Methodists during the war.

The attempt of the MEC to set up in the state after the MEC, So was clearly established as the denomination that the Missouri Conference would adhere to after the 1844 split is what caused the hardships for the MEC, So during the Civil War. If the MEC had been truly barred from the state then there is a good chance that the violence never would have taken place. We can only speculate that the

Civil War would have been quieter for Methodists in Missouri if the MEC had no ministers or only a very few members in the state. But as history shows the split in Methodist Episcopal Church help to solidify sectionalism in the United States and made some areas, such as Missouri, a trying time during the Civil War.

Appendix A

For the *Western Christian Advocate*.
ANOTHER VOICE FROM MISSOURI

Brother Elliot, - We are one yet, and the idea of parting is painful. I like the spirit of the 1st of November, and admire the course pursued by that good man. He feels, in view of a division, as he and every Christian should feel in view of such a calamity. And if brother Tomlinson were with me in Missouri, he could say here as he says in the societies in Kentucky, "I am satisfied that in this state the opposition to the contemplated separation is strong, deep, and very extensive."

Our conference, it is true, has passed resolutions similar to those of the Kentucky conference; but so soon as those resolutions passed, there appeared a spirit of opposition to the proceedings of the conference, "strong and extensive." Indeed, on the preceding evening, on my home from business, I met a local preacher and leader of the South charge, returning from conference, who informed me of the debates of that day, and of the speech of one of our elders against a division and against a convention, and they spoke of the tatter in terms of the highest commendation, declaring themselves against a division, and if a division, against the south; and they assured me that they did not know a member in their charge who would favor a division for the reason assigned, or any other reason.

On my arrival at home, I found my good wife a little excited about this contemplated division; and she named to me three sisters, venerable for age and precious for piety, who had been anxiously inquiring at several places, that evening what the preachers meant by dividing the Church? If these are small items, they are expensive of the state of feeling in a small circle: they were purely accidental, taking place without any effort to elicit information. If the idea of a division is so alarming, what will be the reality?

On last Sabbath week, one of our local brethren of the Centenary charge remarked to me, whilst in company with our presiding elder, that he did not believe there were twenty members of the Church in St. Louis in favor of a division; and a few days since, one of the most devoted leaders of the Fourth Street charge informed me that he did not know a member of his class, nor one in the South charge, who would favor a division, or leave the church, if there should be a division, and that he certainly would not.

Let these few items, which are incidental, suffice for the spirit of the times in St. Louis. We have not taken up the subject in public; and in private, I believe it is not much talked of. We would put far off the evil day. I have not yet found one in town or country (and I have traveled my local circuit) who seems to desire a division of the Church. Or doctors have differed, and they have perplexed our minds, and irritated our malady without healing our wound; but "our people did not require their ministers to divide the Church." "They are sound to the core in their attachment to the union."

"What do they mean who would divide the Church? Have they counted the cost?" With they throw the Church, from Dan to Beershba, into a perfect confusion about one point; and then "divide our wavering Church, and lave but half for God." For I must believe, there will be a general scattering after a general division. This cannot be the meaning; but will not the movement produce this effect?

No one who had known my manner of life for the last twenty years in Missouri will suspect me of being tinctured with abolitionism, which I still view as the bane of the Church, and as a curse of the African race; and it is ungenerous and unjust to charge this evil upon any brother because he cannot see with southern eyes.

Our conference must be considered as conservative, though it may have veered off a little from its course during the strong southern breeze of September, whilst "Closed on a sea of distress," but the vessel will right herself when the beacon light of her people shall be presented to view. I think with brother Tomlinson that "the people (especially) and preachers generally must take this subject in hand in good contrast."

There is a warm and active spirit operating in the south- the Missouri conference felt its influence, and its influence will be felt in Louisville in May next. Let the people now act. The time for their action is during the calm and cool winter. Moreover, "gray hairs should speak." We joined the Church in our youth, and cannot abandon her in old age; and she has no right to cast us off.

In conclusion; I am entirely satisfied, that whether the retiring conferences be regarded as a secession or not, there will be a considerable number in every charge in our city who will refuse to be attached to the southern Church, or detached from the Church of their fathers. They an bear with the evils of slavery, as it has existed; but will never agree that it shall be sanctioned by the *Bible* or tolerated in episcopacy. We are against a division; and if there be a division, we do not divide. "Let others do as they may; for my own part I am determined to have no share in the fearful responsibility of dividing the Church." And may the God of our fathers forbid that it shall ever take place; but in his great mercy, may he save the bleeding Church, and bring her "up out of the wilderness, leaning upon her beloved."

Joseph Tabor

St. Louis, November 7, 1844.

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More Thoughts on John Clark

John O. Gooch

Was he or wasn't he? John Clark, that is. Was he or wasn't he the founder of Missouri Methodism? That question expresses one of the great frustrations of historians. The legends about John Clark abound, but the documents are sorely lacking. We may never have enough documentation for Clark, but a recent review of early Missouri history suggests, however, that the political situation in Spanish Louisiana may provide a context into which the Clark legends could plausibly fit. "Legend" is used here in the old sense of stories coming down from the past. This particularly applies to stories that are popular, which teach something about the history of a people, but cannot be verified. This fits the Clark stories exactly. They are popular, they tell us something about our history, but we cannot verify them.

The legend is that, in the summer of 1798, John Clark preached at a spot called Bates Rock, near present-day Herculaneum. Since Louisiana was Spanish territory, and the only faith that was allowed to practice was Roman Catholicism, his visits had to be clandestine. One story says that Clark was rowed across the Mississippi under cover of darkness. Later, according to tradition, Clark preached at the John Patterson home, on Cold Water Creek, north of St. Louis. Frank Tucker (*The Methodist Church in Missouri,* p. 15-16) argues that Clark founded two Methodist classes along Cold Water Creek. The first was in 1805, following a camp meeting led by Clark. The second was founded in 1806, in the home of John Patterson. Lists of members of these two classes survive, and are included in Tucker's account. However, the dates for the founding of the classes present two problems. First, by 1805, upper Louisiana (which included Missouri) was part of the United States, a fact that raises questions about the clandestine meetings heralded by the legends. Second, in 1805, Joseph Oglesby had made his pioneer trip to Missouri, looking for Methodist prospects. He does not mention Clark, or any Methodist classes near Coldwater in his report to the annual conference in 1806.

In 1806-1807, John Travis, appointed to "Missourie," organized two circuits, one north of the Missouri River and the other south of the river. Travis probably held a camp meeting in what is today St.Charles Country, assisted by William McKendree, the presiding elder. (see John O. Gooch, *From Circuit Riders to Crusades,* pp. 2-3.) This was the site of the first Methodist service of Holy Communion west of the Mississippi River. Again, Travis does not mention Clark or his classes on Coldwater. Indeed, Tucker suggests that Clark did not nurture these classes, for they soon dissolved. (*The Methodist Church in Missouri,* p. 16)

So we have two possibilities for dealing with the scant written records we have. Either Clark founded the classes before Oglesby and Travis did their pioneer work in Missouri and they did not last, or, the classes were founded later, under the leadership of someone other than John Clark. Can we tell which of the two possibilities is more likely? Not on the basis of any solid evidence. But we can show that the policy of the Spanish Lieutenant-Governor, stationed in St. Louis, could have made Clark's early forays possible.

Spanish colonial and economic policy said that the white inhabitants of upper Louisiana (St. Louis and the surrounding area on both sides of the river, Ste. Genevieve, and other little settlements in southeast Missouri) could trade only with New Orleans, and had to ignore the British traders coming down from Canada, or any Americans coming west to the Mississippi. But trade goods were often slow in arriving from New Orleans, if they came at all, and the inhabitants traded freely with the British. The practical result was that the rich fur trade went to Canada and then to England, rather than to Spain. Lieutenant Governor Perez and, after him, Lieutenant Governor Zenon Trudeau tended to ignore these violations of Spanish law and encourage the illegal trade. Zenon Trudeau now becomes important for the story of John Clark.

The Spanish governor in New Orleans tried to keep immigrants from the United States out of Louisiana by allowing only Catholics to enter the territory. Trudeau "both extolled the virtues of the American newcomers and warned that the prohibition against Protestants would cut off the only available source of industrious settlers." (William E. Foley, *The Genesis of Missouri: From Wilderness Outpost to Statehood,* p. 78) In fact, Trudeau was actively recruiting Protestant settlers from the territories of the United States. In 1799, he enticed Daniel Boone and his family to move to Missouri, offering them 1000 arpents of land on the Femme Osage in modern St. Charles County. He made other significant land grants to settlers who moved with the Boones. The offers of free land and no taxes were irresistible and settlers began moving across the Mississippi in serious numbers. At about this same time, Moses Austin moved to the area near Potosi and began working the lead mines there. Trudeau and his colleagues were concerned with the economic health of their colony, and were willing to ignore all kinds of rules written in Madrid or New Orleans. They felt the officials on the spot in St. Louis should make decisions about the economic situation in upper Louisiana.

What does all this have to do with early Methodism? First, these settlers moving into Missouri were Protestants and not at all attracted by the services of the Roman Catholic Church. This meant there was a field in which Protestant churches could grow, if only they were legal. The tradition suggests that Trudeau and John Clark were friends and that, though he warned Clark

officially not to preach in Missouri, Trudeau always knew when Clark was there and did not send officers out to arrest him until he was safely back in Illinois. (see Gooch, p. 1)

It is quite possible the tradition is correct on that point, though we cannot prove it. Certainly Lieutenant Governor Trudeau was open to American settlers and winked at the immigration law that said only Protestants could be admitted to Spanish territory. If he were that willing to allow Protestants into upper Louisiana, he probably would have been willing for Methodists (who were the preachers on the spot) to conduct services, so long as they were not conducted openly, or advertised. He probably would not have been able to ignore something as public as a camp meeting, so we should say that the first camp meeting was conducted by Travis and McKendree, and not by Clark.

In short, we still cannot verify the Clark legends historically. We can say that the political, economic, and social situation in upper Louisiana around 1800 was such that Clark's preaching in Missouri was possible. So was he the founder of Missouri Methodism? Even if we take seriously the possibility of Clark's founding two classes along Coldwater Creek, it seems clear that those classes did not last. And we have no records at all of Methodist classes near Herculaneum (from this period). The most we can say is that it is possible that John Clark did some pioneer preaching in Missouri before Oglesby and Travis arrived. But his work did not produce any lasting results. Therefore, we can say that, while John Clark was not the founder of Missouri Methodism, he was its forerunner.

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Letters from Missionaries

(*Editor's Note:* the following letters are from missionaries in the field, and are taken from the Missouri West Archives at Central Methodist College. The first two are from Cuba in the late 1950s, during the time of the transition from the Batista to the Castro governments. They tell us a good deal about the life of a missionary in that period; they also remind us of some truths about revolutions that remain true for our day.)

Escuela Agricola E Industrial
Preston, Oriente, Cuba

November 21, 1958

Dear Friends,

I suppose the Cuban revolution is no longer newsworthy in the States, but it is the most important single factor in our lives. For those who have not heard from me since last Christmas – school was closed from March 5th to May 5th, but by continuing for an extra month and accelerating the course as much as possible we were able to graduate a class of 10 on July 4th.

Classes started again in September quite normally though with about 10 less students than in the last few years. We frequently had evening visitors from the mountains, but in general they respected the school and caused us little trouble except for the constant state of tension created. They 'borrowed' horses, typewriters and finally even the station wagon. When more trouble was promised for the days following the elections, however, families began to send for their children to come home. Between the 20th and 28th of October more than half of them left, so we had to suspend classes and got as many as possible of the others to their homes. There are still 13 here, but as we get permission from their families and airplane space – both difficult to obtain – we hope to get them all home. The prospects of starting classes again in the near future are quite slim.

We are in a border territory; the army holds the towns, but the rebels hold the country areas. There is not highway transportation at all. We are fortunate that we have so much of our food supply right here, and we are able to send milk and eggs to Preston by boat – also the way we get mail in and out.

However, we are keeping busy. The four girls are busy in the kitchen and the laundry, and they have gone visiting with me in some of the nearer homes where we can go on foot. The babies keep on arriving in spite of everything. One set of twins, 3 and 5 pounds respectively, are both doing well without benefit of incubators, or any other special treatment. The little one doubled her weight in tow months. One with a face presentation had to be hospitalized for a

caeserean, but both mother and son are fine. As long as they are within walking distance I keep on going, if they call me before dark, though it means staying until daylight to return home.

The first step in another project has been completed. After three years, with the help of two of our Cuban teachers, I have finally translated into Spanish the Old Testament part of Hulda Niebuhr's "The One Story," a story of the Bible which relates events and books to each other in a way that should help even those students who have no background knowledge of the Bible to understand it better. By great good fortune my gelatin roll duplicator arrived just before our transportation ceased, so I have been able to use this time to make 20 copies. The next step will be to prepare workbooks. It looks now as though I might be able to go and complete the New Testament part, too!

Luz Maria, one of our graduates who is supervisor of the kitchen and sewing teacher started a club with some of the girls from the batey (a small rural community). She is teaching them to sew, and although they have little themselves they are interested in doing something for families who have even less than they. I have been sewing with them some afternoons and decided to work in a little health project on the side. I gave six of them little cans to bring in material for stool analyses, took the microscope to the club meeting, and let them see for themselves how many different parasite eggs each one had. They were more interested than their mothers have ever been, and I hope to continue with other members and their families. Then I suggested that if they wanted to make some clothes for King's Day gifts for some of the children I would help by buying some materials for them. Then one of them suggested that they might be responsible for planning a Christmas program, too.

So we will keep Christmas in company with friends around the world.

Elizabeth Beale

Escuela Agricola e Industrial
Preston, Oriente, Cuba
December 1, 1959

Dear Friends,

Christmas greetings come this year directly from Cuba – in spite of all the confusion and uncertainty, a happy contrast to last year's situation.

School is somewhat smaller than in the past few years, but this is not altogether a disadvantage. Until the government establishes the official program we cannot make the changes

in our basic course necessary to better cooperate with that program. Also with all the opportunities for employment by the government we have had a hard time keeping a faculty together. More than the present 59 students would only complicate the situation.

For this same reason we have not undertaken any new work this year, but the programs of previous years continue: 6 Sunday Schools, most of the classes taught by the students here, preparations under way for educational extension programs to be carried out later, health work in the country round about as well as among the students. Those of you who see the "Methodist Woman" will know that the station wagon finally came back, though much the worse for its hard usage. We are happy to have the Milk family back with us after an absence of two years, and we miss the Nesmans who are on furlough, studying in Michigan.

I am sure you are all interested in the general situation here in Cuba. Let me tell you of some of the things I have seen.

Last week I visited the City Hospital in Helguin and could hardly believe the transformation that had taken place, even when seen with my own eyes. It was CLEAN! It was well organized and doctors were giving good care. Of course there is not enough of that care. In the children's ward there were two babies in every bed because of the great demand and lack of space and there were many more who needed to be admitted.

We visited the school dining room in Mayari where they are preparing lunches for 600 children. We were invited to stay for lunch and it was both abundant and good. We had fresh fruit, meat, potatoes, salad, bread, milk, and a sweet preserved fruit dessert. For this the parents pay 25 cents a week. Even though a child had no other meal in the day, he would be adequately fed by Cuban standards. The dining room seats 100, but 300 children are fed each noon, and the director said there were always 25 more without tickets waiting to see if there was anything left over they could have. This kitchen cooks the food for two other towns where there are dining rooms but no kitchens. The food is sent out in trucks equipped to keep it hot. That you may not think I am claiming perfection – the milk was Grade B, raw – but to hungry children, that is a minor matter.

Everywhere there is a tremendous demand for education, not only for the children, but for teen-agers and adults. Buildings that are most inadequate and teachers who are poorly prepared are being pressed into service. Between here and Mayari is a building where the little children attend in the morning, older children in the afternoon, and adults in the evening. Dulce told that in Pueblo Nuevo where she has a Sunday School and a service on Thursday evening the whole school of 140 young people and adults adjourns that evening to come to the service. She was nearly overwhelmed the first time it happened, but what an opportunity!!

Of the cooperatives I cannot speak from first hand knowledge – but certainly the idea is not to force small land holders into larger units. Rather, land that was not being utilized has been appropriated and then people who have nothing are invited to participate in the development. "Cooperative" is not a correct title, because the direction all comes from above. There are not enough people trained for the supervision of such projects, but it has been a wonderful opportunity for the boys who have graduated here, and may of them are employed. Also roads are being built and repaired, and some housing is under construction – some drops in the great bucket of need.

This is not to say that the situation is ideal. Government by means of the inflamed emotions of a mob, large scale executions, suppression of the expression of all differences of opinion, and propagation of hatred are all to be deplored. There is no democracy, and will not be at present. The government is a coalition of the various forces which were opposed to Batista, and some communists are included – but they are not at present in control. Socialism, yes, but there are no voluntary organizations to begin to cope with the needs, so the task must fall to the government.

The need for witness to the Christian message was never greater than in this time of flux and confusion and the opportunities are open to us. One of the Bible classes has been studying the life of Jesus and I have been struck by some analogies between that day and this. The Jewish people of his time thought that the Kingdom of God meant liberation from the tyranny of Rome; the poor that it meant food and cure for their physical ills. Many Cubans think that their revolution ahs brought them liberation from tyranny and a promise of better economic conditions, and that they are thus establishing a Kingdom of Heaven. But the greater revolution within the hearts of men has yet to take place; violence and hatred still prevail.

I saw a poster in Havana with a picture of Fidel which was entitled "Salvador de Cuba." We know that only Christ can be that, and this is the heart of the Christmas message:

"For to you is born this day in the city of David a Savior, who is Christ the Lord."

Elizabeth Beale

Historical Notes of Interest

Blackwater Methodist Church

The historic Blackwater Methodist Church (in Johnson County) was organized at Christmas time in 1829, under the leadership of the Rev. E.T. Perry, who was on the Lexington Circuit that year. Until a church building was built (not until 1834), the congregation met in homes during the winter at a campground in summer. The campground was a two-acre piece of land donated by Richard T. Bradley, who also donated a spring for the church's use. The campground featured a brush arbor that provided some shelter from sun and rain. Around the campground were sheds and cabins for persons who came to camp meetings at Blackwater, some from as far away as Independence and Lexington. The camp meeting revivals were held in August, which was after the corn was cultivated for the last time, the hay was in, wheat was threshed, and it wasn't time yet for the fall harvest. The revivals lasted from 2-4 weeks. Some came for a short time, some for the entire period. Camp meetings were a time for socializing with neighbors and others, a time for making decisions about community affairs, a time for courting, as well as a time of religious revival.

The first church was built in 1834, from logs. It was built on land donated by Jonathan Fine, who was a farmer and Methodist local preacher. He also donated five acres for a cemetery. The church had one door, and a piece sawed out of a log for a window. There was a fireplace in one end, which burned huge logs. The building was also used for a time as a school. This first log building was burned by the Union Army during the War Between the States.

Source: Johnson County Historical Bulletin, Vol. 15, No. 12, September 1979

Oldest Church in Clay County

The oldest Methodist Church in Clay County has been found in a patch of woods near Holt, Missouri. Some of the original logs are still standing on at least two corners of the church (they have been protected by siding put over them when the building was used as a private residence. The story is that local farmers cut the trees and squared out the logs, then stacked them to dry. After about two years, the wife of one of the men said it was time to quit fooling around and to go get the church built! This was in the 1830s. The Clay County Historical Society and Liberty United Methodist Church are trying to find a creative way to save part of the original structure.

Source: Kevin Fisher, Clay County Historical Society

Mark Twain

Tradition has it that, for a time, young Sam Clemens attended Sunday School at Park M.E. Church, South, in Hannibal. Unfortunately, for Sam, as for Tom Sawyer and Huckleberry Finn after him, it didn't "take". Try to picture Mark Twain as the Chair of the Administrative Board, or the Chair of the Finance Committee. Or even as the District Superintendent!!!

The Danville Female Academy

A resolution of the Missouri Annual Conference in 1837 read:

> Whereas: It is desirable that all our youth, both male and female, should be educated under our own supervision, therefore
>
> Resolved: That a committee be appointed, by this conference, to visit the Danville Female Academy, examine into its character and condition and report to the next session of this conference, in view of the expediency of taking said institution under the patronage of this conference."

The 1838 session of the conference passed a resolution, "That we will patronize the Danville Female Academy, and recommend it to the people of our charges, as a suitable school for the education of young ladies." However, the conference did not assume any control of or obligation to the school.

The Academy, which was first instituted in the home of William Wright, was later continued by Andrew Monroe. With several interruptions it continued until the Civil War. The buildings were spared when Danville was burned, but the college closed shortly afterward, and moved to St. Joseph. The chapel of the academy was purchased by the local congregation in 1869. Today that building still stands on the north side of I-70, just east of the Danville exit. Negotiations are underway with the current owners for the building to become the property of an agency that will restore the building and develop it as a focal point for historical tourism.

If You Want to Write for "Toward the Setting Sun"

There are three broad categories of material we want for this journal. The first is the serious research paper. In this issue, that is represented by Jessica Milner's article on the 1844 split in the Methodist Episcopal Church. You may have a topic you're working on, or would like to work on. If so, email the editor at jogooch@aol.com and let him know what you're doing. If you would like suggestions for your research or some guidance on narrowing a topic, he can also help with that. If you'd like to write that kind of paper, but aren't sure about a topic, email the editor. We have a "wish list."

A second category is the first-hand experience article. It is based on solid fact, but may not have the depth of research, because materials aren't readily available. In the second issue, coming in the spring, the articles by Bishop Sherer, Bishop Machado, and the youth would definitely fall into this category. In this category, we'd love to have a person, or persons, who were involved in "caravanning" back in the 1950s write their recollections of those days. We'd also love to have persons who participated in the traveling Vacation Bible Schools in more recent years write about their experiences.

The third category is the short notice about historical events. The section "Historical Notes of Interest," illustrates how this category would work. Here we would also include announcements about upcoming events of historical interest, such as Old McKendree Day, significant church anniversaries, and so on. Announcements about upcoming events would need to be in the hands of the editor by October 1 for the fall issue, and by April 1 for the spring issue.

Address questions, comments, and ideas for articles (as well as manuscripts) to

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